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**The Roman Catholic Practice
of Auricular, or**

Secret

Confession

TO A

Priest.

**Compiled by Evangelist Leyden,
an Ex-Romanist.**

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PRICE, 25 CENTS.

INTRODUCTORY.

EVANGELIST THOMAS E. LEYDEN has been a member of the Roman Catholic Church nearly twenty-nine years, and by the mercy of God has been called out from the dark and debasing superstitions of this Anti-Christian system into the light and liberty of the Gospel of the Son of God. He is devoting his time and talents to making known the Heavenly message of God's FREE GRACE, and by past experience in the Church of Rome he is peculiarly fitted to labor in this hitherto neglected field. His success in presenting to his former co-religionists the truths of the Bible has been marvelous. For over two months he preached in one of the largest halls in the city of Boston (Music Hall). Thousands assembled Sunday after Sunday to listen to his inspiring eloquence and convincing arguments. The results of his labors are truly wonderful; many Romanists made public profession of their abjuration of Popery, and acceptance of the Lord Jesus Christ as their only Mediator, Priest, and Savior. Rev. Justin D. Fulton, D.D., says of him, "His success in winning souls to Christ has been almost phenomenal. He is fitted to hold up Christ to his people with peculiar power."

The Roman Catholic Church is now undergoing a series of revolutions within her ranks as has not been known since the days of Martin Luther, who was called out, as Moses of old, to lead our forefathers into the light of the Gospel and the blessings of religious liberty. Thousands of intelligent Roman Catholics have lost faith in the superstitions and teachings of the Church and are seeking rest and food for their famishing souls. Now is the accepted time, a NEW REFORMATION is dawning, the command of the Master, "Go ye into all the world, and preach the Gospel to every creature," is being fulfilled. Brother LEYDEN has been called of God to tell them of Him who has said, "I am the door; if any man enter in he shall be saved and shall go in and out, and find pasture." May the Holy Spirit aid all to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven"; that those who have erred through not knowing the Scriptures may now hear, believe, and be saved through faith in the Son of God.

SEE LAST COVER PAGE.





TERRIBLE DISCLOSURES.

THE ROMAN CATHOLIC CONFSSIONAL EXPOSED.

BY A CONVERTED ROMAN CATHOLIC.

In presenting the following facts to the public, the sole desire and motive of the publisher is to make known the true teachings and practices of the Roman Catholic Church in regard to Auricular Confession. All persons who have due respect for the honor and virtue of their families, friends, neighbors, and country, ought to be thoroughly informed on this subject of *vital* importance. The writer has been a Roman Catholic, and learned from an experience of over a quarter of a century, that the Romish confessional is not only most degrading and humiliating, but absolutely dangerous to the best interests and future welfare of the American Republic.

In the confessional box the priest of Rome has unlimited power over the conscience of a Roman Catholic; he claims equality to Almighty God. The priest can compel obedience by refusing absolution to the penitent; this means no hope after death, not even a chance of "Purgatory." The

Roman Catholic Church has pronounced this penalty on every Roman Catholic American citizen who dares to send his child to the school provided by the State. The priest is sworn to uphold the commands of the Pope of Rome, a foreign potentate, hence the danger of the confessional to the interests of the State. There is no safety to our institutions so long as any man with a ballot in his hand is dictated to by any other man. Should the Pope and the State disagree, every Roman Catholic would be obliged to stand by the Church—you cannot serve two masters—disobey the Pope, and eternal damnation is the penalty—a loyal Papist cannot be a loyal American.

In regard to its humiliating and degrading influences, we quote the following from Rev. Father Chiniquy, in his interesting work "*The Priest, the Woman, and the Confessional*," which we recommend to all desiring to know more on this anti-Christian practice, this terrible inquisition of the human soul, this monster of Papal iniquity:

"There are two women who ought to be constant objects of the compassion of the disciples of Christ, and for whom daily prayers ought to be offered at the Mercy Seat—the Brahmin woman, who, deceived by her priests, burns herself on the corpse of her husband to appease the wrath of her wooden gods; and the Roman Catholic woman, who, not less deceived by her priests, suffers a torture far more cruel and ignominious in the confessional box, to appease the wrath of her wafer god. For I do not exaggerate when I say, that for many noble-hearted, well-

educated, high-minded women to be forced to unveil their hearts before the eyes of a man, to open to him all the most secret recesses of their souls, all the most sacred mysteries of their single or married life, to allow him to put to them questions which the most depraved woman would never consent to hear from her vilest seducer, is often more horrible and intolerable than to be tied on burning coals.

“More than once I have seen women fainting in the confessional box, who told me afterwards, that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have forever sealed their lips, had almost killed them! Not hundreds, but thousands of times, I have heard from the lips of dying girls, as well as married women, the awful words, “I am forever lost! All my past confessions and communions have been so many sacrileges! I have never dared to answer correctly the questions of my confessors! Shame has sealed my lips and damned my soul!”

“How many times I remained as one petrified, by the side of a corpse, when these last words having hardly escaped the lips of one of my female penitents, who had been snatched out of my reach by the merciless hand of death, before I could give her pardon through the deceitful sacramental absolution? I then believed as the dead sinner herself had believed, that she could not be forgiven except by that absolution.

“For there are not only thousands but millions of

Roman Catholic girls and women, whose keen sense of modesty and womanly dignity are above all the sophisms and diabolical machinations of their priests. They never can be persuaded to answer "*Yes*" to certain questions of their confessors. They would prefer to be thrown into the flames, and burnt to ashes with the Brahmin widows, rather than allow a man to pry into the sacred sanctuary of their souls. Though sometimes guilty before God, and under the impression that their sins will never be forgiven if not confessed, the laws of decency are stronger in their hearts than the laws of their cruel and perfidious Church. No consideration, not even the fear of eternal damnation, can compel them to confess to a sinful man, sin which God alone has the right to know, for He alone can blot them out with the blood of His Son, shed on Calvary's cross.

"But what a wretched life must that be of those noble souls, which Rome keeps in the dark dungeons of her superstition? They read in all their books, and hear from all their pulpits, that if they conceal a single sin from their confessors, they are forever lost! But, being absolutely unable to trample under their feet the laws of self-respect and decency, which God Himself has impressed in their souls, they live in constant dread of eternal damnation. No human words can tell their desolation and distress, when at the feet of their confessors, they find themselves under the horrible necessity of speaking of things, on which they would prefer to suffer the most cruel

death rather than open their lips, or to be forever damned if they do not degrade themselves forever in their own eyes, by speaking on matters which a respectable woman will never reveal to her own mother, much less to a man.

"I have known only two many of these noble-hearted women, who, when alone with God, in a real agony of desolation and with burning tears, had asked Him to grant them what they considered the greatest favor, which was, to lose so much of their self-respect as to be enabled to speak of those unmentionable things, just as their confessors wanted them to speak; and, hoping that their petition had been granted, they went again to the confessional box, determined to unveil their shame before the eyes of that inexorable man. But when the moment had come for the self-immolation, their courage failed, their knees trembled, their lips became pale as death, cold sweat poured from all their pores. The voice of modesty and womanly self-respect was speaking louder than their false religion. They had to go out of the confessional box unpardoned—nay, with the burden of a new sacrilege on their conscience.

"Oh, how heavy is the yoke of Rome—how bitter is human life—how cheerless is the mystery of the cross to those deluded and perishing souls. How gladly they would rush into blazing piles with the Brahmin women, if they could hope to see the end of their unspeakable miseries through the momentary tortures which would open to them the gates of a better life.

"I do hereby publicly challenge the whole Roman Catholic priesthood to deny that the greater part of their female penitents remain a certain period of time—some longer, some shorter—under that distressing state of mind.

"Yes, by far the greater majority of women, at first find it impossible to pull down the sacred barriers of self-respect, which God Himself has built around their hearts, intelligences, and souls, as the best safeguards against the snares of this polluted world. Those laws of self-respect, by which they cannot consent to speak an impure word into the ears of a man, and which shut all the avenues of the heart against his unchaste questions, even when speaking in the name of God—those laws of self-respect are so clearly written in their conscience, and they are so well understood by them to be a most Divine gift, that, as I have already said, many prefer to run the risk of being forever lost by remaining silent.

"It takes many years of the most ingenious (I do not hesitate to call it diabolical) efforts on the part of the priests to persuade the majority of their female penitents to speak on questions, which even pagan savages would blush to mention among themselves. Some persist in remaining silent on those matters during the greater part of their lives, and many prefer to throw themselves into the hands of their merciful God, and die without submitting to the defiling ordeal, even after they have felt the poisonous stings of the enemy, rather than receive their

pardon from a man, who, as they feel, would surely have been scandalized by the recital of their human frailties. All the priests of Rome are aware of this natural disposition of their female penitents. There is not a single one—no, not a single one of their moral theologians, who does not warn the confessors against that stern and general determination of the girls and married woman never to speak in the confessional on matters which may, more or less, deal with sins against the seventh (Rome's sixth and ninth) commandment. Dens, Liguori, Debreyne, Bailey, etc.—in a word, all the theologians of Rome—own that this is one of the greatest difficulties which the confessors have to contend with in the confessional box.

“Not a single Roman Catholic priest will dare to deny what I say on this matter; for they know that it would be easy for me to overwhelm them with such a crowd of testimony that their grand imposture would be forever unmasked.”

The above is the testimony of a man who has been fifty years in the Romish Church, and served twenty-five years as a priest at her altars. In the darkness of Papal superstitions he labored to serve the living God. His eyes have been opened, and to-day he rejoices in the light and liberty of the Gospel of Jesus Christ, who bids every weary and heavy laden sinner to come unto God by Him, and receive pardon, absolution and cleansing from sin by faith in His atoning blood.

HISTORICAL SKETCH OF AURICULAR,
OR
SECRET CONFESSION.

IN the year 1215 was held at Rome, under the pontificate of Innocent III., the twelfth general council, and fourth of Lateran. On many accounts—the character of the Pope who presided, the number of ecclesiastics who were present, the doctrines that were then first made articles of faith, the tyrannical and sanguinary character of its decrees in relation to the extermination of heretics, &c.,—this council may be regarded as one of the most memorable in the history of Romanism. The number of church dignitaries present on this occasion, in addition to the Pope, was seventy metropolitans, four hundred bishops, and eight hundred and twelve abbots, priors, &c., besides several princes, imperial ambassadors, &c.

In this general council by the twenty-first canon, the practice of Auricular Confession was for the FIRST time authoritatively enjoined upon the faithful of both sexes at least once a year. They were also commanded, under severe penalties in case of neglect, to receive the eucharist at Easter, unless a particular dispensation excusing from this duty should be granted to them. The sacrament was generally taken immediately after confesssion. Fleury, the Romish historian, says, “this is the FIRST canon, so far as I know, which imposes the general obligation of sacramental confes-

sion ;" and from this admission, it is easy for any one to calculate the date of this modern popish innovation.

The horrible disorders, seductions, adulteries, and abominations of every kind that have sprung from this practice of Auricular Confession, especially in Spain and other popish countries, are familiar to all acquainted with the history of Popery for the six centuries that have transpired since the fourth council of Lateran. The details of individual facts on this subject are hardly fit to meet the public eye, though multitudes of them might easily be cited, derived not merely from the testimony of Protestants, but from the admissions of Papists themselves, and from the numerous, though ineffectual laws that have been passed to restrain the practice of priestly solicitation of females at confession. Nor can this be matter of surprise. The evil is inherent in the system. Let any person of common sense examine the list of subjects, and the questions for examination of conscience in any popish book of devotion, but more especially (if he understands Latin) the directions to young priests in Dens and other standard works for the study of popish theology ; then let him remember that the subjects of these beastly inquirers are often young, beautiful, and interesting females ; and that the questioners are men often young and vigorous, burning with fires of passion, in some instances almost wrought up to frenzy by a vow of celibacy, which they would be glad to shake off, and then he will cease to wonder that the confessional has so often been turned into a school of licentiousness, seduction and adultery.

A single fact will be sufficient to show the awful extent in popish countries of this crime of illicit intercoruse with females at confession. About 1560, a bull was issued by Pope Pius IV., directing the Inquisition to inquire into the prevalence of this crime, which begins as follows :—"Whereas certain ecclesiastics, in the kingdoms of Spain, and in the cities and diocesses thereof, having the cure of souls, or exercising such cure for others, or otherwise deputed to hear the confessions of penitents, have broken out into such heinous acts of iniquity, as to abuse the sacrament of penance in the very act of hearing the confessions, nor fearing to injure the same sacrament, and him who instituted it, our Lord God and Saviour Jesus Christ, by enticing and provoking, or trying to entice and provoke, females to lewd actions, at the very time when they were making their confessions," &c., &c.

Upon the publication of this bull in Spain, the Inquisition issued an edict requiring all females who had been thus abused by the priests at the confessional, and all who were privy to such acts, to give information, within thirty days, to the holy tribunal ; and very heavy censures were attached to those who should neglect or despise this injunction. When this edict was first published, such a considerable number of females went to the palace of the inquisitor, in the single city of Seville, to reveal the conduct of their infamous confessors, that twenty notaries, and as many inquisitors, were appointed to minute down their several informations against them ; but these being found insufficient to receive the

depositions* of so many witnesses, and the inquisitors being thus overwhelmed, as it were, with the pressure of such affairs, thirty days more were allowed for taking the accusations, and this lapse of time also proving inadequate to the intended purpose, a similar period was granted not only for a third but a fourth time. Maids and matrons of every rank and station crowded to the Inquisition. Modesty, shame, and a desire of concealing the facts from their husbands, induced many to go veiled. But the multitude of depositions, and the odium which the discovery threw on Auricular Confession, and the popish priesthood, caused the Inquisition to quash the prosecutions, and to consign the depositions to oblivion.* And thus for fear of the disgrace that would be brought upon an apostate church and its corrupt priesthood, these abominable crimes were hushed up, and their vile perpetrators permitted, with their hands all defiled as they were with the filth of unhallowed lust, to minister at the altar, and to enjoy still, in the words of pope Urban, "the eminence granted to none of the angles, of creating God, the Creator of all things."

At the time of Luther's death, the fathers of Trent had just commenced the celebrated council, called at that city by Pope Paul III., partly with the professed design of promoting a reform of the abuses in the church, and of the morals and manners of the clergy, which was so loudly demanded; but chiefly for the purpose of rooting out the Lutheran heresy; and, in opposition to the doctrines of

* Gonsalv, 185; Llorente, 355; Limborch, 111; Edgar, 529; Da Costa, 1., 117.

the German reformers, of stating and defining with more exactitude and precision than ever before, the doctrines of the Romish church. The opening session of the council of Trent was held on the 13th of December, 1545, and the closing session was not held till the month of December, 1563 (after several suspensions and intermissions), about eighteen years from its commencement.

The fourteenth session of the council was held November 25th, 1551, and issued its decrees on penance and extreme unction. The decree on penance contained nine explanatory chapters, and fifteen canons and curses. Penance is said to consist of three parts, contrition, confession, and satisfaction. The following extracts from the canons will sufficiently explain the faith of Roman Catholics on the subject of penance.

OF PENANCE IN GENERAL.

“Whoever shall affirm that penance, as used in the Catholic church is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism:—*Let Him be Accursed.*”

“Whoever, confounding the sacraments, shall affirm that baptism itself is a penance, as if those two sacraments were not distinct, and penance were not rightly called a ‘second plank after shipwreck:’—*Let Him be Accursed.*”

“Whoever shall affirm that the words of the Lord our Saviour, ‘Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained;’ are not to be understood of the power of forgiving and retaining sins in the sacrament of penance, as the Catholic church has always from

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the very first understood them; but shall restrict them to the authority of preaching the gospel, in opposition to the institution of this sacrament:—*Let Him be Accursed.*"

"Whoever shall deny, that in order to the full and perfect forgiveness of sins, three acts are required of the penitent, constituting as it were the matter of the sacrament of penance, namely, contrition, confession, and satisfaction, which are called the three parts of penance; or shall affirm that there are only two parts of penance, namely, terrors wherewith the conscience is smitten by the sense of sin, and faith, produced by the gospel, or by absolution, whereby the person believes that his sins are forgiven him through Christ:—*Let Him be Accursed.*"

OF AURICULAR OR SECRET CONFSSION TO THE PRIEST.

"Whoever shall deny that sacramental confession was instituted by divine command, or that it is necessary to salvation; or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention:—*Let Him be Accursed.*"

"Whoever shall affirm, that in order to obtain forgiveness of sins in the sacrament of penance, it is not by divine command necessary to confess all and every mortal sin which occurs to the memory after due and diligent premeditation—including secret offences, &c.:—*Let Him be Accursed.*"

"Whoever shall affirm that the confession of every sin, according to the custom of the church, is impossible, and merely a human tradition, which the pious should reject; or that all Christians, of both sexes, are not bound to observe the same once a year, according to the constitution of the great Council of Lateran; and therefore, that the faithful in Christ are to be persuaded not to confess in Lent:—*Let Him be Accursed.*"

“Whoever shall affirm that the priest’s sacramental absolution is not a judicial act, but only a ministry, to pronounce and declare that the sins of the party confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest:—*Let Him be Accursed.*”

Let it be remembered that this decree enjoins upon all of “both sexes,” the females as well as males, to confess in the ear of the priest alone, closeted with him in the closest secrecy, not only every sinful or unholy act, but every impure thought that has passed through the heart; and that it is the duty of the priest to question and to cross-question their penitents in every variety of form, relative to their violations in thought, word, or deed, of each of the commandments of the decalogue. The reason for this particularity in confession, is given in the fifth chapter of the decree in the following words:—“For it is plain that the priests cannot sustain the office of judge, if the cause be unknown to them, nor inflict equitable punishments, if sins are only confessed in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse in confession all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the most secret kind,” &c.

OF SATISFACTION.

On this, the third part of the Romish sacrament of penance, it will be sufficient to quote the three following canons:—

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“Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ, who has made satisfaction for them:—*Let Him be Accursed.*”

“Whoever shall affirm, that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by punishment inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety; and therefore that the best penance is nothing more than a new life:—*Let Him be Accursed.*”

“Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ:—*Let Him be Accursed.*”

Thus is it that the Romish anti-Christ fights against “the glorious gospel of the blessed God,” and pronounces a curse upon all who trust entirely for salvation to Christ, and believe and rejoice in the most precious assurance of the word of God — “the blood of Jesus Christ his Son cleanseth us from all sin.”

The disgusting indecency of auricular confession, and its necessarily corrupting influence, both to priest and penitent, must be evident to all, when the nature of the subjects is considered upon which the priests are bound to examine their female penitents relative to violations of the laws of chastity.

In the various Roman Catholic books of devotion, commonly called prayer books, such as the "Mission Book," published at New York, 1857, under the direction of the fathers of the congregation of the Holy Redeemer, and bearing the approval of John Hughes, Archbishop of New York, and the "Garden of the Soul," also published at New York, and bearing the autograph approval of Cardinal McCloskey, Archbishop of New York, can be found the following directions to penitents to prepare themselves before going to the priest to confess.

I had thought first of translating some of these vile questions into Latin; but they are printed in plain English and issued under the auspices of two of the most celebrated Roman Catholic Bishops in America, and to be found in the hands of Roman Catholics, both young and old, male and female, and it is nothing but right that Protestants, and especially those who send their daughters to Roman Catholic seminaries should know the kind of queries that will be proposed by the priest in the secret confessional, to their wives and their daughters in case they should be induced to become Roman Catholics. I am aware that many Roman Catholics deny that such questions are asked by the priest in the confessional; but here is the evidence that such questions are put to every penitent. I have been questioned, time and again, in such a debasing manner, that I have retired from the confessional box depressed and disgusted, yet, obliged to submit to the ordeal, or be eternally lost.

Every Roman Catholic is strictly enjoined to never reveal

what transpires between him and the priest in the secrecy of the confessional. The priest is sworn also to never reveal the secrets he may become possessed of; yet there are many well known instances and living witnesses, to prove that the so-called sacramental seal of the confessional has been broken by the priest, for the purpose of increasing the finances, and extending the political power of the Roman Catholic hierarchy.

We respectfully challenge any Roman Catholic bishop or priest to prove the following untrue, regarding Auricular or Secret Confession, as taught by and practiced in the Roman Catholic Church.

WHAT IS CONFESSION ?

CONFESSION, the third essential part of the holy sacrament of penance, is the accusation of all the sins one has committed, made to a priest duly authorized to receive it, in order to obtain from *him* the ABSOLUTION OR PARDON OF THEM. In order to make this duty of confession more easy, attend to the

FOLLOWING RULES :

1. Imagine Jesus Christ before you in the person of your confessor.
2. Choose for your confessor a priest who has a great

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deal of mildness, a prudent zeal and a true charity for sinners. Yet you must not think that, because you have done this, you cannot some times make your confession to some other priest.

3. Do not look on confession as a torture of the conscience, as infidels, scoffers, and heretics represent it, but the humble self-accusation of a child, who knows the kind compassion of his father (the priest), finds new consolation with every word, and will be sure that his father (the priest) will not be angry, but forgive him gladly.

4. Never let a long time pass without holy confession, for by this means you will find it easier, and certainly will derive more profit from it.

5. If you have had the misfortune to fall into any mortal sin, give yourself no rest until you have confessed it.

TO AVOID THE DANGER OF CONCEALING SIN.

In order to secure yourself against the danger of hiding some sin, through false shame, from the priest, call to mind

1. That by concealing your sins you become guilty of another sin.

2. If you conceal it from the priest you cannot hide it from God.

3. Through such concealment you will only increase the trouble of your conscience, and sooner or later you

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must confess the hidden sin, or else die with it on your soul, and be eternally lost.

4. Sin deserves shame; and therefore it is only another mark of your impenitence if you are unwilling to submit yourself to this mortification.

5. Such concealment exposes you to the danger of being put to shame in the presence of all creatures, at the day of judgment, and of burning forever in hell-fire. Ah, if a lost soul could come from hell, and find a priest, would he be ashamed to confess?

6. Tell me, would you not show to the physician of your body your secret wounds, if you hope to be healed? Much more should you discover the sickness of your soul to your spiritual physician (the priest), if you would not die eternally.

EXAMINATION OF CONSCIENCE.

In order to prepare yourself to make a good confession examine your conscience with care and diligence.

To examine our conscience means to try carefully to remember how often we have sinned in thought, word and deed, against the commandments of God and of the Church. If we cannot remember how often we have committed each sin, we must try to remember how many times we have committed each sin every day, every week, every month, or every year. In the examination of conscience

we should not be too hasty and too superficial, nor too scrupulous in making it.

WHAT IS IT NECESSARY TO CONFESS ?

1. Every mortal sin must be confessed. If knowingly you conceal a mortal sin in holy confession, you will not only obtain no pardon of your other sins, but you are guilty besides of sacrilege. * * * If you have a doubt whether you have committed a mortal sin, or whether you have already confessed it, the best way is to lay this doubt together with the sin, before the priest.

2. You must confess those circumstances which change the nature of the sin, or increase the number. For example : If the person with whom you committed the sin of impurity was a married person, you must mention this fact, because it shows that you are also guilty of adultery. It is also a much more guilty thing to utter a calumny in presence of a large company than before a few persons ; before neighbors of the one you slander, than before strangers ; or to steal a large sum of money, rather than a small one ; or if you take a small sum very often, rather than once or twice only.

3. You must confess the number of your mortal sins, *as near as you can remember*. If you cannot remember the exact number, then say : It was about so many times, or so many times, more or less. If you have to make confession for many years back, and cannot exactly remember

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how often you have committed a sin, you should at least say how long the habit continued, about how often in a day, in a week, or a month, you fell into that sin; and if the habit was interrupted for a while, say how long.

THE MANNER OF MAKING CONFESSION.

1. When you go to the confessional do not press before others. While you are waiting for your turn do not distract yourself by looking around and talking. * * * If you have long to wait you may read any thing in your prayer-book which relates to holy confession, or say the Rosary (prayer beads), or meditate upon some spiritual subject.

2. Do not place yourself so near the confessional as to hear the confessions of those who are there before you. If ever you should by any accident hear any sin confessed, you are bound to keep it secret under pain of sin. Any one who listens from curiosity is also guilty of sin.

3. When you are about to kneel down before your confessor, arouse yourself once more to a true contrition and sorrow for your sins, and imagine Jesus Christ *actually* before you in the person of the priest. Be very careful during confession to observe the greatest *possible* modesty in your words and manner. Do not speak too loud, so that persons around may hear, and not so low that even your confessor cannot understand you. If you do not un-

derstand what the Priest is saying, do not let him go on speaking to no purpose, but tell him so at once.

IN THE CONFSSIONAL BOX.

When you have said the "Act of Contrition," go to the confessional box, kneel down, and when you see the priest ready to hear you, begin your confession by making the sign of the cross: "In the name of the Father, and of the Son, and of the Holy Ghost, *Amen.*" Then say: "Bless me, Father, for I have sinned. Repeat the Confetior, as follows: "I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault (*here strike your breast three times*): therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you Father, to pray to the Lord our God for me." Then, first of all, tell your confessor how long it is since you made your last confession—whether that confession was a good one—whether you received the absolution of your sins from the priest—and if you have performed the penance imposed upon you.

Then proceed with the confession of your sins. When the priest questions you, be careful that your answers be

brief and to the point, without covering up your sins, and without false excuses.

After you have confessed your sins, conclude your confession in the following words: "For these and all my other sins which I may have forgotten, I am heartily sorry, and I humbly ask of you, Reverened Father, penance, and absolution, if you think me worthy." Listen, humbly, to whatever your confessor may have to say; pay attention to the penance which he imposes upon you for your sins; and when you perceive that he is about to give you his absolution, say the Act of Contrition.

WHAT IS ABSOLUTION?

Absolution is the sentence pronounced by the priest *in the place of God, forgiving the sinner who has confessed his sins*. He does what Jesus Christ would do if he were upon the earth. For the priest is sent by Jesus Christ the Son of God, with the same power to remit sins with which He himself was sent by His heavenly Father.

QUESTIONS ASKED IN THE CONFESSIONAL.

The following are fair samples of the questions put by the priest to every person entering the secret recesses of the confessional box. He is not obliged to confine himself to any particular rules in this respect, but is at liberty to ask any questions he may see fit, and the poor dupe

before him is obliged to answer ; to refuse means eternal damnation.

“How long ago did you make your last confession? Did you then receive absolution? Did you perform your penance?

“Was that confession a good one or a bad one? Did you willfully conceal any mortal sins? Did you go to Holy Communion after this bad confession? How many such sacrilegious confessions and communions have you made?

“Have you ever denied the Catholic Faith? Have you openly rejected any doctrine of the Catholic Church? Have you spoken against any such doctrine? Have you disbelieved or indulged doubts against any article of faith? Have you suggested or encouraged such doubts in others? How often?

Have you sometimes betrayed the Catholic Faith by saying that all religions are good, or that a man may be saved in one as well as another? How many times?

Have you read Protestant Bibles, tracts, or other books on matters of religion circulated by heretics (Protestants)? Have you kept them in your house, or sold them, or given them to others to read? How often?

Have you joined in the singing or worship of heretics (Protestants), either public or private? Have you gone to their churches; have you listened to their preaching? How often?

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Have you consulted fortune-tellers, to find out things to come, recover things lost, etc.? Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you exposed your faith to danger by evil associations? Have you united yourself to the Free-Masons, or Odd Fellows, or any similar society forbidden by the Church?

Have you, by your own fault, remained in ignorance of the doctrines and teachings of your holy religion?

Have you undertaken the study of the holy Scriptures without the consent of your spiritual advisers? Have you studied them from false motives, or interpreted them contrary to the interpretation of the Church? How often?

Have you been guilty of blasphemy, by angry, injurious, or insulting words spoken against God, against his power, his justice, his goodness, or other perfections? Have you pronounced any sacred name of God, or of the Saints in a blasphemous or irreverent manner? Have you spoken in a blasphemous or irreverent manner of sacred things; for example, of the holy Sacraments, the crucifix, the cross, scapulars, rosary, blessed medals, or sacred relics? How many times?

Have you abused the holy Scriptures by any indecent, or grossly irreverent application? Was it done in the presence of others? How often?

Have you been guilty of great irreverence in the Church, by immodest actions or conversation,—by an indecent way of dressing, or by some gross misconduct in gazing about and laughing? How often?

Have you consulted dream-books, books of astrology, etc.? Have you kept them in your house, or given them to others to read? Have you made use of card-cutting, tossing cups, etc.? Have you been guilty of witch-craft, or made use of any spells, or charms, or like inventions of the devil? How often?

Have you sworn falsely, or what you did not certainly know, whether it was true or false? Have you sworn to do anything that was wicked or unlawful? Have you broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner?

Have you sworn by the blood or wounds of Christ, or other blasphemous manner? How often?

Have you cursed yourself or others; if so, was it from your heart? Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise made to

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God? Have you broken a marriage promise without just cause? How often?

Have you done servile work on Sundays, or holy days of obligation, without necessity, or permission of your spiritual advisers? How often? Have you caused others to do the same?

Have you spent Sundays, or holy days, in taverns, or elsewhere? * * * In dancing, in gambling, in drinking to excess, in criminal walks or visits, or scandalous pleasure parties? Have you omitted to hear Mass on these days by your own fault?

Have you broken the Second Commandment of the Church, by eating meat on Fridays, and other days when meat is not allowed? Have you been the cause of others doing the same? How many times?

Have you been married clandestinely, without the presence of a priest and witnesses? Was it even before a heretic (Protestant) preacher?

[*Clandestine Marriages*, that is, those which are contracted without the presence of the parish priest, and two witnesses, are null and void by the Council of Trent. It is a most wicked and detestable thing, that Catholics should ever so far forget all dictates of faith and piety, as to be coupled like heathen before a civil magistrate, and even sometimes before a heretic (Protestant) preacher, in contempt of the Church, and of the sanctity of this sacra-

ment. In case of necessity, as when those who desire to marry live very far from any church or priest, they may lawfully apply to a magistrate for that purpose; and it is better to do so, in order that their marriage may be more public, and be recorded, but it is never lawful to have recourse to an heretical (Protestant) minister.]

Have you married within the forbidden degrees, and without dispensation; or with an unbaptized person; or with some other impediment which would make the marriage invalid?

[*Difference of Religion* is an impediment which makes a marriage null and void between a baptized person and one who was never baptized. The union of a Catholic with a Protestant, or persons who have been excommunicated by the Church, is forbidden. This prohibition is founded on reasons of the highest importance. In the first place, there is always something repugnant and unnatural in these unions. "Bear not the yoke with unbelievers," says the Apostle Paul to the Corinthians. "What fellowship hath light with darkness? or what part hath the faithful with the unbeliever?" Such marriages are moreover unfavorable to domestic peace. "How," asks St. Ambrose, "can there be a sincere union of the affections, when persons are divided on religion?" But the worst feature of this sort of marriage is, that they are dangerous to the faith of the Catholic party, or of the children. Either domestic attachment, or fear of ridicule, soon

G weakens the faith and dampens the fervor of the Catholic husband or wife, whilst the children easily follow in practice the example of the parent, whose religion affords the greatest liberty of indulgence.]

(The above statement is a key which explains the secret of the power of the priest in the home of every Protestant father or mother, joined to a Roman Catholic. A Roman Catholic, who has the moral courage to marry a Protestant without submitting to the dictate of the Church, will, in nine cases out of ten, become a true Protestant. The priestly power over his conscience is broken, he commences to investigate the teachings of the Church, in the light of reason and the open Bible. The priest foresees the results, and realizes that the exercise of the God-given right of liberty of conscience, which every Protestant enjoys, is dangerous to a blind and superstitious faith in the empty forms and unscriptural traditions of Romanism.)

[*A Dispensation*.—When some grave reason exists, and the danger of perversion is removed, a dispensation may be obtained (by paying ten dollars,—the price varies according to the wealth and social position of the applicant), which will make such a marriage lawful. No valid dispensation can be given, however, unless upon the following conditions: *First*—It must be mutually agreed upon that the Catholic husband, or wife, shall enjoy perfect liberty in the exercise of the Catholic religion. *Second*—

that *all* the children shall be educated in the Catholic faith. *Third*—The Catholic party must promise to seek the conversion of the other to the true Church by good example, and other prudent means. When a dispensation has been obtained upon these conditions, the marriage may take place without sin; but still it must not be supposed that such unnatural unions are approved by the Church. She only permits them (on payment of ten dollars) reluctantly and mournfully. She forbids them to be celebrated within church-walls, or to receive the solemn benediction of the priest.]

(The Roman Church condemns the marriage of a Protestant with a Roman Catholic as debasing and sinful, yet, on payment of a certain sum of money and complying with the above demands, will grant an indulgence or dispensation to commit this sin. If you are not able to purchase this privilege, the Church will not consent to the union. Here is evidence that the Church of Rome will sell an indulgence to commit "sin" in 1890 as readily as in the days of Tetzel and Leo X. If necessary, living witnesses can be called, who will vouch for the truthfulness of this statement. It must be borne in mind that the power of the Church in the granting of indulgences is unlimited. Her past history is written in letters of blood,—the blood of Protestant freemen, who dared to protest. She claims the right to grant an indulgence for her adherents to exterminate heretics, as in the days of

St. Bartholomew; only one thing is lacking,—the power to protect the criminal from the hand of justice.)

Have you been ungrateful to your parents? Did you despise them? or even hate them? did you wish for their death, or that some other misfortune might befall them? How often?

Have you given them injurious and insulting language? or mocked and ridiculed them? How often? Have you cursed them? How many times? Have you threatened them, or lifted up your hand to strike them? How often?

Have you provoked your parents to anger? or caused them to swear or otherwise offend God? How often?

Have you stolen from your parents, or otherwise wronged them? Have squandered away their substance? How much, and how often?

Have you been disrespectful and disobedient to your spiritual superiors, the Bishops and Priests of the Church? Have you treated them in a haughty and insulting manner? Have you taken part with the disaffected and seditious? Have you neglected to contribute to the support of your Pastors, of the (Parochial) Schools, and the maintenance of your religion?

Have you been guilty of the death of any one? by your own act, by participation, by instigation, by counsel, by consent? Have you attempted or intended to take the

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life of another? Have you engaged in serious fights, or injured others by wounds, blows, or other ill-treatment? How often?

Have you endeavored to take your own life? Have you injured your health by excess in eating or drinking? Have you been drunk? How often in the week, the month, or the year? Have you been the cause of drunkenness in others? How, and how often?

Have you done any thing to hinder the generation of the womb? Have you procured, or thought to procure a miscarriage? By your own act, by your advice, or by your consent? How many times?

Have you desired the death of others; or wished them some great misfortune? How many times? Have you had the intention to injure or ill-treat persons, if you could?

Have you provoked, challenged, or struck others, or been guilty of quarreling or fighting with them? How often? And what mischief have you done them? Have you excited others to anger or revenge?

Have you drawn the young and the innocent into sin? Have you taught them some vicious habit? Have you spoken to them of wicked or dangerous things, which they should not know? Have you thrown temptation in the way of the weak? Have you done harm to the soul of any one by giving scandal? How often?

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Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often, and what sins?

Have you dwelt willfully, and with complaisance, upon impure thoughts or imaginations? Have you, in fact, consented to them in your mind? How often?

Have you made use of impure language or allusions; or listened to it willingly and with complaisance? Was it sometimes before persons of another sex, and before how many? Were the persons before whom you spoke married or single? For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.

Have you been guilty of improper and dangerous freedoms with any of the other sex? How far have you carried this sinful conduct? Was the companion of your guilt a single person? How often? A married person? How often? A relation? How often? Was there any thing else in the quality of the person, which made your sin more grievous? When a second person is concerned, the same distinctions must be made, whether the sin be one of thought, word, or action.

Have you by the freedom of your manners, or your immodest dress, been the cause of temptation to others? Was this also your intention?

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Have you been guilty of fornication, or adultery, or incest, or any sin against nature? How many times? Was it with a person of the same sex, or any other creature? Have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of self-pollution? Or of immodest touches of yourself? How often?

Have you touched others, or permitted yourself to be touched by others immodestly? Or given or taken wanton kisses or embraces, or any other improper liberties? How many times?

Have you been guilty of seduction, or have you debauched any person that was innocent before? Did you accomplish your evil design by force, or under a false promise of marriage, or any other deceitful promise? Or designed or desired so to do? How many times?

Have you read impure books, or newspapers? have you given them to others to read? Have you kept indecent pictures, or exposed them to others? How often?

Have you abused the marriage bed by any actions contrary to the order of nature? In what manner, and how many times?

Have you been guilty of any pollutions? Or of any irregularity, in order to hinder your having children? How often?

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Have you taught any one evil which he knew not before, or introduced any one to lewd houses, etc.? How often?

Have you willingly taken pleasure in unchaste thoughts or imaginations? Or entertained unchaste desires? Were the objects of your desires maids or married persons, or kinsfolks; or persons consecrated to God? How often?

Have you taken pleasure in the irregular motions of the flesh? Or not endeavored to resist them? How often?

Have you had the desire or design of committing any sin? Of what sin? How often?

Have you neglected to get your children well instructed in their own religion? Have you sent them to heretics or godless (Public) schools?

Have you exposed their innocence to danger, by letting them sleep together without distinction, or by taking them to your own bed, or keeping them in the same room, when already old enough to be scandalized? How often?

Have you allowed them free intercourse with the other sex; to receive visits alone, and at improper hours; or to be out late at night? Have you permitted them to read romances, or other pernicious books?

Have you treated your wife with attention and forbearance in the time of her pregnancy? Have you corrupted

her mind by your immodesty and wicked conversation? How often?

Have you tempted or forced her to offend God? Have you treated her in a gross, tyrannical, and cruel manner? Have you beat her in your anger or drunkenness, or injured her by any other outrage? How many times?

Have you made her unhappy by your neglect, coldness, and unfeeling conduct, or by spending your leisure time away from home? Have you neglected to provide for her maintenance, and that of your children? Have you squandered her earnings and your own on your sinful pleasures?

As a Wife.—Have you refused your husband his marriage rights? How often?

Have you not persuaded him to offend God against the dictates of nature and of conscience? How often?

Have you been respectful and obedient to him in everything reasonable? Have you made his home disagreeable and his life unhappy, by your ill-temper and scolding tongue? Have you been idle and neglectful of your household duties?

Have you stolen money or other property? What was it? Have you it still in your possession? What was it? How much at a time? How often?

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Have you stolen any thing consecrated to God, or from a holy place? (This is sacrilege.)

Have you charged exhorbitant prices? Have you made out false bills? Have you cheated in the weight, measure, or quality of your goods, under the excuse that others do the same? Have you otherwise cheated in buying or selling?

Have you cheated at cards or other games? Or on a still grander scale, by means of deceitful speculations, associations, or other enterprises, entered into in bad faith, and to the injury of the simple and unwarry?

Have you defrauded your creditors? Have you received exorbitant interest for your money? Have you been guilty of forgery? Or passed counterfeit money, or broken bills?

Having found things of value, have you kept them without taking the necessary pains to find the owner?

Being trusted with money, have you kept back a part for yourself? How much, and how often?

Have you failed to return things borrowed? Have you bought or received things which you knew or believed to be stolen? Have you taken charge of them, or allowed them to be kept in your house?

Have you been guilty of fraud or embezzlement in any public office or private trust? Have you taken part in

the theft, fraud or injustice of others? Have you concealed when it was your duty to inform?

Have you attempted, intended, or desired to rob, or steal, or defraud, or commit any kind of injustice? How often?

Have you been guilty of lying? Have you given false testimony before any tribunal or magistrate? How often?

Have you carried on an unjust lawsuit, or advised others to do so? Have you sought to gain your cause by bribery, threats, or other corrupt means? Have you procured false testimony, and how?

Have you signed any false papers or documents? Have you falsified accounts, letters, or other writings? What injury have you done by these sins? How often?

If you keep a Hotel or Bar.—Have you charged more to your guests than was just? How much, and how often?

Have you adulterated your liquors? To what amount, and was this a regular practice?

Have you given drink to drunkards, or to those already drunk, or allowed them in your house to drink to excess? How often?

Have you served those whom you knew to be ruining their family by their dissipation?

Have you made others drunk, or sought to make them

so? Have you gloried in having made them so? How often?

Have you kept your house open during divine service, (the Mass,) or made it a place of dissipation on Sundays? How often?

Have you allowed gambling in your establishment, or tolerated blasphemy, obscenity, and other wicked discourse? Have you permitted loose women to lodge in your house? Has it been a place of scandalous interviews, or other shameful immorality?

Have you allowed in it immoral shows or concerts, drunken festivity and dangerous dances? How often?

Is your business an occasion of sin to your neighbor, of harm to your children, and a hindrance to your own salvation?

We must bring these vile and debasing questions to a close. Our task is not half accomplished; but we have presented sufficient and conclusive evidence, from Roman Catholic sources, to prove that Auricular Confession, as practiced by the depraved and unholy priesthood of Rome, is not of God. How blasphemous to assert, that the blessed founder of Christianity, the spotless "Lamb of God, which taketh away the sin of the world," was the institutor of this school of iniquity, and cesspool of human depravity.

It will be a sufficient commentary on the above questions to cite two brief extracts from the work of the Rev. Dr. Giustiniani, who was himself a Romish priest in the city of Rome itself—the very “seat of the Beast”—and who is therefore perfectly acquainted with the practical operation of secret auricular confession. The first is in reference to a young lady of about seventeen years of age, in the family where the Doctor was boarding. “One day the mother told her daughter to prepare to go with her to-morrow to confess and to commune. The mother unfortunately, feeling unwell the next morning, the young lady had to go by herself; when she returned, her eyes showed that she had wept, and her countenance indicated that something unusual had happened. The mother, as a matter of course, inquired the cause, but she wept bitterly, and said she was ashamed to tell it. Then the mother insisted; so the daughter told her that the parish priest to whom she constantly confessed, asked her questions this time which she could not repeat without a blush. She, however, repeated some of them, which were of the most licentious and corrupting tendency, which were better suited to the lowest sink of debauchery than the confessional. Then he gave her some instructions, which decency forbids me to repeat; gave her absolution, and told her before she communed, she must come into his house, which was contagious to the church; the unsuspecting young creature did as the father confessor told her. The rest, the reader can imagine. The parents furious, would immediately have gone to the archbishop,

and laid before him the complaint ; but I advised them to let it be as it was, because they would injure the character of their daughter more than the priest. All the punishment he would have received, is a suspension for a month or two, and then be placed in another parish, or even remain where he is. With such brutal acts, the history of the Romish confessional is full.”*

The other extract from the work of Dr. Giustiniani refers to the manner of confessing sick penitents in their bed-chambers, in the city of Rome, where he long resided. In that city, he says, “you will see the indisposed fair penitent remain in her bed, and the Franciscan friar leaving his sandals before the door of her bed-chamber, as an indication that he is performing some ecclesiastical act, then none, not even the husband can enter the chamber of his wife, until the Franciscan friar has finished his business and leaves the chamber ; then the husband with reverence ready waiting at the door, kisses the hand of the father Franciscan for his kindness for having administered spiritual comfort to his wife, and very often he gives him money to say a mass for his indisposed spouse.”

“But why,” continues the doctor, “shall I speak of the moral corruption of Popery in Rome? it is everywhere the same ; it appears differently, but never changes its character. In America, where female virtue is the characteristic of the nation’ it is under the control of the papal priest. If a Roman Catholic lady, the wife of a free American,

* Papal Rome as it is, pp. 83, 84.

should choose to have the priest in her bed-room, she has only to pretend to be indisposed and asking for the spiritual father, the confessor, no other person, not even the husband, dare enter. In Rome it would be at the risk of his life ; in America at the risk of being excommunicated, and deprived of all spiritual privileges of the church, and even excluded from heaven."

Rev. Anthony Gavin, formerly a Roman Catholic priest, gives the following account of a priest who made his dying confession to himself, in which he acknowledged that for twelve years he belonged to a club of priests, six in number, residing in contiguous parishes. Every one, he said, had a list of the handsomest women in his parish, and when any one had a fancy to see any one of them, the priest of the parish sent for her to his own house, under some religious pretext, and had her introduced to his brother priest. In this way, said he, we have served one another for twelve years past. "Our manner was to persuade their husbands and fathers, not to hinder them any spiritual comfort ; and to the ladies, to persuade them to be subject to our advice and will ; and that in doing so they should have liberty at any time to go out on pretence of communicating some spiritual business to the priest : and if they refused to do it, then we would speak to their husbands and fathers not to let them go out at all ; or, which would be worse for them, we should inform against them to the holy tribunal of the Inquisition. I have spared no woman of my parish, whom I had a fancy

for, and many other of my brethren's parishes; but I cannot tell the number."*

My beloved fellow laborer in the Gospel, Rev. Charles Chiniquy, relates a similar experience. One night he was called out of bed, and summoned to go a long distance to hear the confession of a dying priest. He says, "I do not want to give many particulars of the life of that priest. It was then that I understood why a dying girl, who had confessed to me a few weeks before, refused to mention the iniquities she had committed with her former confessor. They were simply surpassingly horrible—unmentionable. No human tongue can express them—few human ears would consent to hear them. The number of married and unmarried females he had heard in the confessional was about one thousand five hundred, of whom he said he had destroyed or scandalized at least one thousand, by questioning them on the most depraved things for the sinful pleasure of gratifying his own corrupted heart, without letting them know anything of his sinful thoughts and criminal desires toward them. He confessed that he had actually destroyed the purity of ninety-five of these penitents, who had consented to sin with him."

Commenting on the evils of the confessional, "Father" Chiniquy says: "I have heard the confessions of over two hundred priests, and to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret sins committed through the irsesistably corrupt-

* Master Key to Popery, part 1, pp. 37.

ing influences of auricular confession. I declare to the world that very few—yes, very few—priests escape from falling into this pit of the most horrible moral depavity the world has ever known, through the secret confessions of female penitents.”*

In God’s holy name, we ask every honest and intelligent Roman Catholic, is not the above evidence from priests who speak from personal knowledge, sufficient to convince you that auricular confession is a snare of the devil, a pit of spiritual degradation, and unholy priestly lust?

Thousands of pure and virtuous Roman Catholic women (and men) have severed themselves from all connection with the Roman Church rather than submit to this debasing inquisition of the soul and conscience. Many have drifted into infidelity and unbelief, feeling safer in a moral sense, than if they trusted their honor and salvation into the keeping of an irresponsible bachelor priesthood.

Many zealous, but cruelly deceived Roman Catholics, will blush with shame and indignation at this exposure of secret confession to a priest, and its resultant evils; some may dare to deny its truthfulness, and try to influence Protestants to look upon this work as a mere catchpenny argument. To all such we say, that we stand ready to confront the priests of the Roman Church with their own theology and teaching, and can prove by the sworn statements of living witnesses that the foregoing is the truth, and nothing but the truth,—yet the half has not been told.

* The priest, the woman, and the confessional; pp. 63-64.

In the name of liberty ! in the name of virtue ! in the name of American manhood and womanhood ! how is it possible for a citizen of the United States to submit his conscience and will as herein stated, and be capable of exercising the responsibilities of a freeman ? From personal experience we know it is impossible. A man who submits his soul and will to the unquestioned dictatorship of another cannot be trusted to fulfill the serious and sacred responsibilities of American citizenship. The Romish confessional box is more sacred in the eyes of a true Romanist than the ballot box. This should not be. The duty of the State is to protect herself from undermining and destructive influences ; therefore the safety and morality of the United States demand the abolition of the Romish confessional on the same grounds as the suppression of polygamy among the Mormons.

One alternative remains, we must let the light of truth and popular education shine into the dark and secret places of priestcraft, and labor unceasingly to show our Roman Catholic fellow citizen that the united voice of the American people, expressed through the ballot box, is more potent in the United States of America than the commands of a foreign potentate and his priests, secretly issued in the dark and debasing precincts of the confession box.

We earnestly pray God to bless and honor this humble effort in defence of truth and virtue. May it be a ray of light to lead some poor prisoner out of spiritual bondage into the truth and liberty of the Gospel of the Son of God.

SEARCH THE SCRIPTURES.

The bigotry and tyranny of the popish canons of Trent relative to confession are no less evident than their indecency. In one of the canons herein cited, this sacramental confession to a priest is declared to be necessary to salvation, and a bitter curse is pronounced not only on him who neglects to confess, but on all who deny that this auricular confession is necessary to salvation.

There is not a single word in the Holy Book which commands, suggests, or approves this iniquitous and debasing Romish practice of secret confession to a priest. God has never given authority to any mortal being to know every sinful thought and secret of the heart.

As a devoted and consistent Roman Catholic, I have bowed humbly at the feet of the priests of Rome, seeking through them pardon and peace, sincerely believing that I was doing right. But God has shown me my great error, and now I know that it is only by bowing before our Father in Heaven, with a humble, contrite spirit, that we receive a full and perfect absolution of all our sins. To kneel before a priest, and confess to him and call him our "spiritual father," is degrading to man and insulting to God. The Bible, God's Word, is very emphatic against bowing or kneeling before a man, as Roman Catholics do before the Pope and his priests ; the following passages from the Roman Catholic version of the Bible prove this ;

"And it came to pass, that when Peter was come in, Cornelius met him, and falling down at his feet, adored. But Peter lifted him up, saying: Arise, I myself also am a man."—Acts x. 25-26.

"And I John, who have heard, and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who showed me these things: And he said to me: See thou do it not: for I am thy fellow-servant. . . . Adore God."—Rev. xxii. 8-9.

"And call none your father upon earth: for one is your Father, who is in heaven."—Matt. xxiii. 9.

In my zeal for the propagation of Roman Catholicism, I would boast of the truthfulness of the claims of the priests to have power to forgive our sins, and would quote the words of our Saviour, in John, xx. 23:

"Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained."

Do these words teach secret confession to a priest? Not at all. They simply show that Christ gave to his disciples the power and authority *to preach* the gospel of free grace to sinners, which, if accepted, *forgives, remits, saves*; or, if rejected, *retains, binds, condemns*. This they did, and nothing more.

"To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him."—Acts, x. 43.

"Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you."—Acts, xiii. 38.

"Thus it behoved Christ to suffer, and to rise again from the dead the third day: And that penance (repentance) and remission of sins should be preached in his name among all nations."—Luke, xxiv. 46-47.

You cannot find a single instance in the New Testament where any of the apostles of Christ Jesus took upon himself

the divine prerogative to retain, pardon, or absolve a repentant and contrite sinner. God *alone* can forgive, retain, cleanse, and absolve the penitent sinner.

These words: "whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained," were addressed not only to the apostles, but to the disciples and men and women, to the number of one hundred and twenty, in Jerusalem. Compare the 20th chapter of John with the first and second chapters of Acts. Thus the same power is given to all Christians. The Bible and ecclesiastical history are witnesses that auricular confession and absolution as practiced by the priests of Popery are nothing else but an infamous imposture. Therefore let us all, instead of going to the priests of Popery, go direct to God, through the merits of Christ Jesus, our high priest, praying Him to "forgive us our sins."—(*Luke*, xi. 4.)

We praise God for the open Bible. Its holy precepts and precious promises have helped us to break the chains of papal superstition and priestly bondage, in which we were born and educated. The Spirit of God has led us to see the true meaning of His Word; we have heard the call of the Master, "Come out of her my people," we have obeyed; our blind eyes have been opened; and we now rejoice in the liberty wherewith Christ hath made us free. To those still in the bondage of priestly task-masters, we extend the blessed invitation of the Gospel. Confess to God alone for pardon and remission of sin, looking to Jesus as your only priest and mediator, the Holy Bible as your

THE ROMAN CATHOLIC CONFESSIONAL EXPOSED.

guide and rule of faith, and the Holy Spirit—who is the only infallible teacher—will guide thee into all truth, “For the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God.”—*I Corinthians*, ii: 10–11.

OUR ONLY PRIEST AND MEDIATOR.

“Having therefore a great High Priest that hath passed into the heavens, *JESUS THE SON OF GOD*: let us hold fast our confession. For we have not an high priest, who cannot have compassion on our infirmities; but one, tempted in all manner as we are, yet without sin. Let us go, therefore, with confidence to the Throne of Grace, that we may obtain mercy and find grace to help in time of need.”—*Hebrews*, iv: 14–16.

“Neither is there salvation in any other. For there is no other name under heaven, given to men, whereby we must be saved.”—*Acts*, iv: 12.

“For whosoever shall call on the name of the Lord, shall be saved.”—*Romans*, x: 13.

“For this is good and acceptable in the sight of God our Saviour, who will have *all* men to be saved, and to come to the knowledge of the truth; for there is one God, and *ONE MEDIATOR* of *GOD* and men, the man

THE ROMAN CATHOLIC CONFSSIONAL EXPOSED.

CHRIST JESUS; who gave himself a redemption for all; a testimony in due times.”—*I Timothy*, ii : 3-6.

OUR CONFESSOR.

“If we confess our sins he (Jesus,) is faithful and just to forgive us our sins, and to cleanse us from all iniquity.”—*I John*, i : 9.

“For it is written: As I live, saith the Lord, every knee shall bow to me; and every tongue shall confess to God” (not the priest of Rome).—*Romans*, xiv : 11.

“For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.”—*Romans*, x : 9.

OUR ASSURANCE.

“Amen, amen I say to you: if ye ask the Father anything in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask and you shall receive; that your joy may be full.”—*John*, xvi : 23-24.

“And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in him may not perish, but may have life everlasting. For God so loved the world, as to give his only begotten Son, that *whosoever* believeth in him (not in the Pope) may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that be-

THE ROMAN CATHOLIC CONFESSIONAL EXPOSED.

Heaveth in him is not judged; but he that doth not believe is already judged, because he believeth not in the name of the only begotten Son of God."—*John*, iii: 14-18.

The above Scriptures are quoted from a version of the New Testament, approved by the Roman Catholic Church, and bearing the indorsement of Pope Pius VII.

THEE, O GOD, AND ONLY THEE.

Since first Thy Word awaked my heart,
Like new life dawning o'er me,
Where'er I turn mine eyes, Thou art,
All light and life before me.
Nought else I feel, or hear, or see—
All Papal bonds I sever—
Thee, O God, and only Thee,
I look to, now and ever.

Like him whose fetters dropp'd away
When light shone o'er his prison,
My spirit, touched by Mercy's ray,
Hath from her chains arisen.
And shall a soul Thou bidd'st be free,
Return to bondage?—never!
Thee, O God, and only Thee,
I live for, now and ever.

POPERY NOT CHRISTIANITY?

Wonderful and mysterious is the history which Popery presents. Its gradual rise, its progressive increase, its final establishment and power; its whole course and operation until this present hour, is of that remarkable kind which seems to indicate a thing controlled by supernatural influences. We may not indeed rashly appropriate prophecy, nor presumptuously use it to dignify and render alarming, sentiments and theories devised by man's wisdom, but surely, the course and character of Popery has been such, as in a most remarkable manner, to point it out as the Antichrist of the Scriptures. To prove this it would be easy to produce a multitude of passages, but we shall content ourselves with citing entire the full length portrait of the Romish Apostasy in Paul's second epistle to the Thessalonians, chap. ii., verse 1, etc., and also his first epistle to Timothy, chap. iv., verse 1, etc.:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that *MAN OF SIN* be revealed, the son of perdition; who opposeth and exalteth himself (see the Popes titles) above all that is called

God, or that is worshipped ; so that he, as God, sitteth in the temple of God, showing himself that he is God. (See page 16, on Absolution.) Remember ye not, that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and the brightness of his coming: Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; *FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS*, which God hath created, to be received with thanksgiving of them which believe and know the truth."

How accurate is this inspired portrait of the great Apostasy of Rome, although penned five or six centuries before its complete development! Aside from the accurate symbolical description in the prophecies of Daniel and the Apocalypse, these two passages alone constitute a complete prophetic picture of the Papal Antichrist, in which

every feature, every lineament is drawn to the very life, nor is this to be wondered at, for it was sketched by the pencil of Omniscience itself.

It is obvious that the wicked power which in the former of these passages is the subject of the Apostle's discourse, and denominated the "*Man of Sin*," had not then been fully displayed, and that there then existed some obstacle to a complete revelation of the "*Mystery of Iniquity*." The Apostle uses a particular caution when hinting at it; but the Thessalonians, he says, knew of it; probably from the explanation he had given them verbally, when he was with them. It can scarcely be questioned, that the hindrance or obstacle, referred to in these words, was the heathen or pagan Roman government, which was a restraint upon the pride and domination of the clergy, through whom the "Man of Sin" ultimately arrived at his power and authority. The extreme caution which the Apostle manifests in speaking of this restraint, renders it not improbable that it was something relating to the higher or governing powers; for we can easily conceive how improper it would have been to declare in plain terms, that the existing government of Rome should come to an end.

Without, however, here attempting to go into a more detailed comparison on this point, we may safely affirm, that there is sufficient of the error and unholy practices of Popery brought to light in this "exposure," to lead us to avoid it, and exhort all who are now in its unhallowed embrace to "*COME OUT OF HER*."

POPERY NOT CHRISTIANITY.

No temporal kingdom ever surpassed Papal Rome in the means and devices for accumulating property, and exercising despotic power over the souls and consciences of men. All the violent contentions, the assembling of councils, the persecutions alternately carried on by the different parties, were so many means of preparing the way for the assumption of spiritual tyranny, and the idolatry and superstition of the Roman hierarchy. In all these transactions, the substitution of human for divine authority; contentions about words instead of the faith once delivered to the saints; pomp and splendor of worship, for the primitive simplicity; and worldly power and dignity instead of the self-denied labors of love and bearing the cross;—this baneful change operated in darkening the human mind as to the real nature of true Christianity, until, in process of time, it was lost sight of.

No court of Europe was so wealthy, so magnificent, so proud and so voluptuous, as was the Papal court in the days of its power. No king nor cabinet were ever involved in so many political quarrels, or parties in so many cruel and bloody wars, or so largely the recipients of the spoils of war, and the ill-gotten gain, of influence and might, as were the Popes of Rome and the Cardinal conclaves. In all time, and under all circumstances, has worldliness, in all its extent and evil, been the leading characteristic of Popery. In the pursuit of this has it disregarded all that was moral, and set at defiance all that was pure, peaceable, and merciful. Its multiplied inter-

POPERY NOT CHRISTIANITY.

cessors, its incessant pilgrimages, its unjust restraints and prohibitions, its "holy wars," its inquisitorial oppressions and punishments, how do they all rise up in frightful magnitude to proclaim with loud voices and thunderings the awful demolition of the pure and beneficent Gospel of the Son of God at the shrine of the god of this world! And may we not, without fear of error, call such a system anti-christian, and expect for it the just and dreadful anger of an insulted God.

What doom can await thee, O thou perverse generation! Shall Israel suffer so dreadfully for the sin of crucifying the Son of God, and shalt thou escape for the more grievous sin of crucifying Him afresh! Surely it cannot be. Great as was the idolatry, and unbelief, and cruelty of Israel, thou, O Papal Rome, has frightfully exceeded them. Thy deities dost far outnumber theirs, and thy elevation and worship of the wafer-god of Babylon, dost go a great way beyond the golden calf, and the opposing worship of Bethel. Thy traditions, and thy perversions of Scriptures are more extended and more disastrous,—for they misled their own nation—but thou hast misled all nations; thou hast obscured and perverted the knowledge that should cover the earth, and the truth that should make free the kingdoms of the world! Thou hast shed the blood, not of prophets only, but hast mingled with it whole hecatombs of disciples and confessors! Alas, and shall not God be avenged on such a deceiver as this! shall the world which Christ came to redeem, be kept back

POPERY NOT CHRISTIANITY.

from that redemption, and the blood not be required at thy hands, who hast so daringly interposed and interrupted it?

But we need not anticipate such judgment and retribution. God disposeth His ways in wisdom, and He will accomplish His work in righteousness. Let us therefore faithfully fulfill all His commands, and patiently await His deliverance and salvation.

*He which testifieth these things saith, Surely
I come quickly. Amen. Even so,
Come, Lord Jesus.*

We know not the hour of the Master's returning,
Yet signs all foretell that the moment is nearing
When he shall return,—'tis a promise most cheering,—
But we know not the hour.

There's light for the wise who are seeking salvation,
There's truth in the book of the Lord's revelation,
Each prophecy points to the great consummation,—
But we know not the hour.

We'll watch and we'll pray, with our lamps trimmed and
burning,
We'll work and we'll wait till the Master's returning,
We'll sing and rejoice, every omen discerning,—
But we know not the hour.

THE CHURCH OF ROME

AND

LIBERTY OF CONSCIENCE.

The following communication from a member of the Illinois bar, was published in the Kankakee Times. To those who have studied the history and teachings of Romanism nothing new or strange is brought out, but the statements made are so important and reliable, they may convince such Protestants as imagine the Church of Rome a harmless institution of their great error. The principles of the Papal hierarchy remain unchanged. The Pope would as readily depose for simple heresy any temporal ruler of to-day, as his predecessor, six centuries ago, deposed and deprived of his estates Count Raymond, of Toulouse, for a like "crime." Religious liberty is both hated and dreaded by the Roman Catholic Church, which claims the right of enforcing its spiritual decrees by compelling the assistance of the secular arm.

In one of your past issues you told your readers that the Rev. Mr. Chiniquy had gained the long and formidable suit instituted by the Roman Catholic Bishop to disposess him and his people of their church property. But you have not yet given any particulars about the startling revelations the Bishop had to make before the court in reference to the still existing laws against those whom they call heretics. Nothing is more important for every one, (and particularly Protestants,) than to know precisely what those laws are. As I was present when the Roman Catholic Bishop Foley, of Chicago, was ordered to read in Latin and translate into English those laws, I have kept a correct copy of them, and I send it to you with a request to publish it.

The Rev. Mr. Chiniquy presented the works of St. Thomas and St. Liguori to the Bishop, requesting him to say, under oath, if those works were not among the highest theological

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authorities in the Church of Rome, all over the world. After long and serious opposition on the part of the Bishop to answer, the Court having said he (the Bishop) was bound to answer, the Bishop confessed that those books were looked upon as among the highest authorities, and that they are taught and learned in all colleges and universities of the Church of Rome as standard works.

Then the Bishop was requested to read in Latin and translate into English the fundamental principles of action against heretics, as explained by St. Thomas and Liguori.

1.—“An excommunicated man is deprived of all civil communication with the faithful, in such a way that, if he is not tolerated, they can have no communication with him, as it is in the following verse: It is forbidden to kiss him, pray with him, salute him, to eat or do business with him.”—St. Liguori, vol. 9, page 162.

2.—“Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, **MUST NOT ONLY BE EXCOMMUNICATED, BUT THEY MUST BE DELIVERED TO THE SECULAR POWER TO BE EXTERMINATED.**”

3.—“Though the heretics who repent must always be accepted to penance as often as they have fallen, they must not in consequence of that, always be permitted to enjoy the benefits of this life. * * *. When they fall again they are admitted to repent, * * * but the **SENTENCE OF DEATH MUST NOT BE REMOVED.**”—St. Thomas, vol. 4, page 94.

4.—“When a man is excommunicated for his apostasy, it follows from that very fact, that all who are his subjects are **RELEASED FROM THE OATH OF ALLEGIANCE** by which they are bound to obey him.”—St. Thomas, vol. 4, page 94.

The next document of the Church of Rome brought before the Court was the act of the Council of Lateran, A. D. 1215, as follows:

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"We excommunicate and anathematize every heresy that exalts itself against the Holy Orthodox and Catholic faith, condemning all heretics, by whatever name they may be known—for though their faces differ they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to use of the Church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, COMPELLED by ecclesiastical censure, to swear that they will exert themselves to EXTIRPATE all heretics denounced by the Church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, after having been admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the Metropolitan and Bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the Supreme Pontiff (the Pope), who will declare his vassals RELEASED FROM THEIR ALLEGIANCE from that time, and will bestow his territory on Catholics, on the condition of EXTERMINATING THE HERETICS, and preserving the said territory in the faith.

"Catholics who shall assume the cross for the EXTERMINATION OF HERETICS (Protestants), shall enjoy the same indulgence and be protected by the same privileges as those who go to the help of the Holy Land. We decree further, that all who may have dealings with heretics, and especially receive, defend and encourage them, shall be excommunicated. HE SHALL NOT BE ELIGIBLE TO ANY PUBLIC OFFICE. He shall not be admitted as a witness. He shall neither have power to bequeath his property by will, or to succeed to any inheritance. He shall not bring any action against any person, but any one can bring action against him.

LIBERTY OF CONSCIENCE, ETC.

Should he be a judge his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instrument made by him shall be held valid, but shall be condemned, with their author."

The Roman Catholic Bishop Foley swore that these laws had never been repealed, and that they were still the laws of his Church. He had to swear that, every year, he was bound, under pain of eternal damnation, to say in the presence of God, and to read in his Brevarium (prayer book), that "God himself had inspired" what St. Thomas had written about the manner in which the heretics shall be treated by Roman Catholics.

I will abstain from making any remarks on these startling revelations of the above Roman Catholic authorities, but I think it is the duty of every American citizen to know what the Roman Catholic Bishops and Priests understand by liberty of conscience. Roman Catholics are as interested as Protestants to know precisely what the teachings of the Roman Church are on the subjects of liberty of conscience and religious toleration. Here we have the exact truth, and coming from such high Roman Catholic authority that there is no room left for any doubt.

STEPHEN R. MOORE,

January 10, 1871.

Attorney

COMMENDATORY.

CLARENDON STREET BAPTIST CHURCH,
CHARLES E. ALLEN, Clerk,
42 Court Street.

BOSTON, MASS., April 14, 1890.

This is to certify that Mr. Thomas E. Leyden is a member of the Clarendon Street Baptist Church, in good standing, and at a meeting of said Church, held April 1, 1890, he was duly licensed to preach the Gospel.

CHARLES E. ALLEN, *Clerk.*

From Rev. A. J. GORDON, D.D.,
Of Boston, Mass.

BOSTON, Dec. 29th, 1890.

It gives me great pleasure to say that Mr. Thomas E. Leyden is an esteemed member of the Clarendon Street Church in this city, of which I am pastor. Mr. Leyden is a converted Roman Catholic, and has been greatly used of God in labors among that people. He has proved his work by several years successful labors among his former co-religionists in his own and other churches. I commend him with loving regard and earnest prayers to any pastors or Christian workers among whom his lot may be cast.

A. J. GORDON.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND,
7 Tremont Row.

ALPINE W. MCLEAN, *President.*

J. E. GRAY, *Secretary.*

BOSTON, January 2, 1890.

Mr. Thomas E. Leyden has been before the Examining Committee of the Evangelistic Association of New England, and by them recommended to the Association as fully qualified for the work of an Evangelist. Mr. Leyden has for several years labored successfully as an earnest preacher of the Gospel throughout New England, at times addressing audiences that filled our largest halls and churches.

He is a devoted and consecrated Christian man, a fearless and eloquent speaker, and worthy of loyal support from all those who love the Gospel of Christ.

J. E. GRAY, *Secretary.*

WARNINGS.

GEORGE WASHINGTON.

"Against the insidious wiles of foreign influence I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of a Republican government."

GENERAL LAFAYETTE.

"If ever the liberty of the American Republic is destroyed it will be the work of Roman Catholic priests."

GENERAL GRANT.

"Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that *not one dollar in money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school.* Resolve that either the state or nation, or both combined, shall support institutions of learning sufficient to afford to every child growing in the land the opportunity of a good common-school education."

MONSEIGNOR LEON BOULAND, an Ex-Priest.

In "The Forum."

"Is one to be laughed at as an alarmist for sounding out a note of warning, when bishops and cardinals, representing a vast army of ten millions of communicants, speak out against the Constitution of the Republic in such threatening words? I repeat, the war has actually begun, and the struggle will be fierce and long. In the end one of two things must come to pass; viz., either the public school system will have been destroyed, or the autocratic system of Ultramontaniam will have been driven out of this nation forever. For if the public schools are maintained, Ultramontaniam must be destroyed; these two deadly enemies cannot live together."

This Book sent to any address on receipt of price.

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